

# The Living Church

January 4, 1953

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A LGS A

IN DR. POLLARD'S FAMILY, God and science are not at odds [see page 6].

RNS

and the Thought of the Episcopal Church

P. 9: A Christian Dictionary



## Confidence

THE Churchmen of Mississippi have great respect for and confidence in the Rev. Dr. Hewitt B. Vinnege, and they are relieved, indeed, that he has severed his connection with the project called Keble College.

We want to thank you for publishing his statement of reasons why he resigned, which statement appears in THE LIVING CHURCH of December 7th, and we will be grateful if you will publish this letter.

(Rev.) WILLIS GAYLORD CLARK,  
Rector, Trinity Church.

Pass Christian, Miss.

## The Body of Christ

FR. William H. Dunphy, in his letter [L.C., December 7th] contradicts the position of the Archbishop of Canterbury in regard to the membership in the Church of those baptized in some other Christian body. But does he not also contradict the plain teaching of the Book of Common Prayer?

Surely we ought to take the position of our own official formularies into account before we look at the canons of the Church of England. When we turn to page 290 of the American Prayer Book, we find there this statement:

"The Church is the Body of which Jesus Christ is the Head and all baptized persons are members."

Could anything be plainer than this? Nothing is said here about schismatic baptism, nor the necessity for being in communion with a bishop. Rather, there is a simple statement that all who have been baptized (with water, in the name of the Trinity, since our Church makes that requirement elsewhere) are members of the Body of Christ. Granted that those whom our English brethren call Non-Conformists are not members of our particular family, does it thus follow that they are not part of the Body of Christ? "There are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord." (I Cor. 12:4, 5.)

(Rev.) HALSEY DEW. HOWE,  
Rector, Christ Church.

South Hamilton, Mass.

## Intercommunion

THE LIVING CHURCH issue of December 7th is one of the most thought-provoking I have seen in many months.



I congratulate you on your attempt to provide a ground on which ideas may meet, though there is still some indication that your stand is slightly right of center, whereas everyone else (including myself, naturally) stands in the traditional Anglican middle.

But my purpose is to contribute an idea for what it may be worth. As a student (not a scholar) of the problems involved in the question of intercommunion, I have often thought that there is a real problem of the proper ordering of principles, and recently while re-reading William Temple's *Christianity and Social Order*, I found matter for contemplation in this quotation:

"One of our great needs is some general system of thought or map of the intellectual world by which we may be helped to judge which of several principles should prevail when it is impossible to give full expression to all. Incidentally, it may be worthwhile to observe that our duty in this field is seldom to adopt one principle and see it through. Controversialists often demand this in the name of logic or of consistency. But the real requirement of a sane logic is that we should consider what principles are involved and how to do the fullest justice to them all... the real problem is to ascertain, as far as may be, all the principles and then combine them as fully as possible." (Page 74, SCM Press, Third edition, 1950.)

Now on an abstract and theoretical level, I'm not sure that I can agree with

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Archbishop Temple in this thought. However, when I put this idea to work in the question of intercommunion, I find that it provokes some interesting ideas.

I take it that the importance of the service of Holy Communion as celebrated in the Anglican Communion lies not in its liturgical form, but in the fact that the participation in the service and reception of the Elements is for the recipient, a means of grace—and along with baptism, a primary means of grace. And thus, it seems to me, that a cardinal principle of our Faith lies in the idea that reception of this primary means of grace is important in the growth in the Christian life, and in the success of our intentions to "... lead a new life, following the commandments of God, and walking from henceforth in his holy ways ..."

I would reason further, that if our divisions are caused by the sinfulness of men, then the most important single means for rectifying this sinfulness lies in the Eucharist. And again, if our orders permit the sacrament of Holy Communion to be valid, regular, and efficacious, then we are doing a positively sinful thing in withholding this means of grace from baptized Christians who stand outside our Communion.

Certainly a Catholic Churchman must hold that if the intellectual content of religion is to be changed to a true Catholic content in the case of those who have inherited the fruits of schism and heresy, then what is needed is a change of will in order that the content of theology may be viewed in a different light. If we are to deny the means of grace which may be efficacious in effecting a change of will, then we can never hope for agreement on matters of Faith and Order. That Intercommunion should be the result of ecumenical progress and not its beginning, as some claim, seems to me to deny implicitly the centrality and the importance for living the Christian life which our Communion is bound to hold concerning the Eucharist.

Now to return to the thought quoted from Temple, I realize that I may be accused of demanding too rigorous a logical consistency to the exclusion of other principles; and yet, if efficacy of the Holy Communion in changing the sinful wills of men is not a central principle which should be followed even at the cost of some other principles, then it is necessary to state what other principles must stand in a position of equal importance, and our theologians must decide the order of priority and precedence. It is my conviction that the rigid adherence to tradition and the following of ancient canon law as a principle is not on the same level of importance as the principle I have mentioned concerning the Eucharist. But that is for proper authority to decide. And, I might add, that the proper authority is not that of the canonists, as such, but rather of the theologians, since canon law is made to serve theology, and not vice versa. What I hope to suggest is that the proper level of debate is still theological and not legal.

RICHARD H. ASH, deacon,  
Diocese of Southern Ohio.  
Gallipolis, Ohio.

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## Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



## Adventures With A Tape Recorder

"NEW days, new ways" is a motto that might lead to a restless search for novelty. But it does get us out of the frame of mind that "this is the way to do it—because it has always been done this way." The Church school particularly is in need of new devices, new ways. Unfortunately many of these come to us under the pressure of salesmanship. This is particularly the case of the "audio visual" phase we are now going through. Gadgets are being sold in great numbers, while the schools which purchase them do not know how to use them in an educational manner.

Yet new tools give the skilled worker a vastly increased capacity for turning out fine work. Provided the new device is used with discrimination, and not as a substitute for human touch, it may greatly enhance the work of teaching. The tape or wire recorder, with its automatic and faithful retention of all sounds made within its range, has been found to be a very useful machine in the class room.

I have been using a good tape recorder in my visits to many parishes in a large diocese, and here offer some notes on its use.

In a crowded hall, where a number of classes are meeting, each around its own table, the recorder is kept running for a while—a few minutes at the start, to show the children entering, some moments in the middle, and more toward the end, when restlessness and noise have reached a higher pitch. The recording is played later for the parish leaders, especially the vestrymen responsible for housing the school. Even in the case of a school which was seemingly orderly and "not too noisy," the hubbub of many voices, chairs scraping, and people moving about, is revealed. Teachers never realize what they are fighting against until they hear such a sample of their school in action. Since less than 10% of our parishes have even a pretense of private class rooms, this demonstration helps the parish face the need for a better educational building.

Single class period may be recorded with great help to teacher and pupils. Cautioned merely that they must talk one at a time (a good habit to insist upon at all times, anyhow) the children

readily catch the spirit, and usually recite quite naturally. The first such experience usually reveals that the teacher has done most of the talking, and has used drill merely for factual recall, seldom for imaginative response. The record is played over with the teacher and a competent supervisor; these weak points and others can be noted, and ways for improvement suggested. A later recording will show the teacher how he is improving.

Note that this requires a private room—cannot be done in a room in which there is even one other class. Incidentally, sounds of intruding secretaries, and other distractions are preserved, for criti-



cism of the school's over all management. The machine is left running the full time, the operator leaving the room.

A recorder may add much interest for the children in the class room if used frequently, and with their cooperation. They can tell stories in their own way—the other children listening politely, for their turn to come. Hearing the play-back on the following week is a wonderful experience, stimulates attendance. Some children can describe a picture they have drawn. Others can recite the little impromptu songs or poems which skilled teachers are able to induce them to offer.

A helpful article on the use of a recorder in the kindergarten will be found in the December issue of *Educational Screen*. It will be found by experiment that the recording of pupils' performance in words or song is a splendid way of self-expression. We have thought of writing and the plastic arts as the chief ways for the class room. The essential thing here is that recording is for another day, and usually with the thought of an audience.



The Living Church

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and the Thought of the Episcopal Church.

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Monday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name is listed in the 1952 LIVING CHURCH ANNUAL, pp. 119-121, or may be obtained from your diocesan or district office.

Departments

BOOKS .....	13	INTERNATIONAL ..	8
CHANGES .....	15	LETTERS .....	2
DIOCESAN .....	13	TALKS .....	4
EDITORIAL .....	10	U. S. A. ....	6
EDUCATIONAL .....			15

Things to Come

JANUARY 1953						
S	M	T	W	T	F	S
					1	2
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

FEBRUARY 1953						
S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28

January

- 4. 2d Sunday after Christmas.
- 6. Epiphany.
- 9. Presiding Bishop's Committee on Laymen's Work, annual meeting, Seabury House, Greenwich, Conn., to 11th.
- 11. 1st Sunday after Epiphany.
- 13. Bi-racial Subcommittee, Seabury House, to 14th.  
Atlanta election of bishop.
- 18. 2d Sunday after Epiphany.  
Church and Economic Life Week, to 24th.
- 25. Conversion of St. Paul (3d Sunday after Epiphany).  
Theological Education Sunday.

February

- 1. Septuagesima Sunday.
- 2. The Purification.
- 3. Girls' Friendly Society meeting, Seabury House, Greenwich, Conn., to 4th.
- 6. Woman's Auxiliary executive board annual meeting, Seabury House, to 8th.
- 8. Sexagesima Sunday.

LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.  
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SORTS AND CONDITIONS

EPIPHANY is one of our favorite Church words. It means "shining forth," and seems to carry wrapped up together a whole sheaf of theological truths and devotional images. It is a reminder that the divine light shines endlessly upon the whole universe, breaking through upon the earth through rifts in our world's private little cloud barrier. It reminds us of Christ's light shining in the darkness that could not put it out; of the star of Bethlehem; of the heavens opening at Christ's baptism in Jordan; of His face shining with unearthly light on the mount of transfiguration; and of dozens and dozens of other religious images and ideas.

THIS PAGE is a good metaphor of God's self-revelation to man. Light streams from the page to the eye, except where the printer has put darkness upon it in the form of letters that carry a message to our understanding. We could not know God if He did not condescend to draw against the background of His uncreated light the letters of creaturehood that make contact with our minds. The Word was made flesh, and we beheld His glory.

CHRISTMASTIME in THE LIVING CHURCH office is accompanied by a noteworthy shower of Christmas cards. While we love the sublime works of the old masters, we note with interest that this year's trend is toward modern artists who give us a fresh look at the great Christmas themes. A Dale Nichols water-color comes from New York. From Brooklyn comes a card whose glowing colors have the look of a stained-glass window. The artist is not named, but the card was made by the Catechetical Guild in St. Paul. One or two other cards have come in from the same artistic source.

PARTICULARLY interesting are the cards by artists of non-European background. A Navajo artist, Harrison Begay, contributes an Indian maiden with two lambs, pondering the large, wordless thoughts of the high plateaus. The painting was his gift to Save the Children Federation's Navajo Health Project.

FROM OKINAWA comes a Christmas message from Frs. Godfrey and Heffner to the entire L.C. Family: "We are deeply grateful for your interest and support." The card is a sketch of the mission chapel in oriental delicacy of line.

ST. MICHAEL'S school, Kanagawa, Japan, sent last year a lovely winter print of the "store-bought" kind; but this year's is a charming little home-made holly design in watercolor by K. Yoshino in the Fourth Grade.

CANON SYMONS makes his Christmas picture with words: "O my soul—and you, my neighbor—is not someone staying close by, someone born akin at Christmastime to give us good-night, even as at Easter he will waken us with good-morning?" Maybe we have a St. Gilbert Chrysostylus, wielder of the golden pen, in our generation.

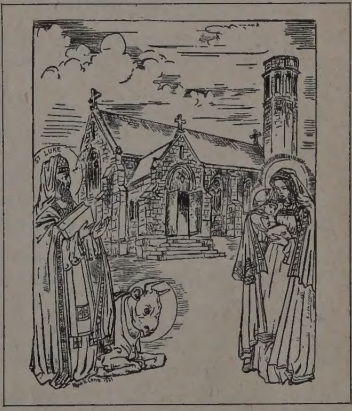
DR. MOORE, Canon Symon's successor as editor of Forward Movement publications, also sends a distinguished card—a pen and ink nativity that gently indicates the subject and invites the imagination to build up details with its own spiritual muscle. Unfortunately, the artist's name is not signed.

ANOTHER lovely home-made card comes from Mrs. R. W. Hooton, whose General Convention cartoons brightened up L.C.'s pages.

CHILLICOTHE, Mo., on U. S. highways 36 and 65, is at the "crossroads of the nation." The four compass points with a church at the center, designed by the 9-year-old son of the Rev. Robert B. Gribbon, rector, forms one page of the Christmas card, with the proud motto, "And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." Which ought to settle once for all the question of the location of the headquarters of the National Council of Churches.

WE KNEW we shouldn't have got started on this subject. The photographs of people and places; the Christmas verses from our favorite Church poets; the cards of great spiritual impact from the religious orders—and yes, we'll mention one that we didn't get: the painting shown on our Christmas cover, made up as a card in full colors. It is by Sister Mary Veronica, CSM, and was available in limited quantity this year from the Community of St. Mary. And there was the tiny Christmas book about Bishop Seabury from Seabury Press. Well, we've left out many, but you can see why you ought to drop in at the L.C. office during Christmastide. Mrs. Drysdale has many of the cards strung up around the office on red and green ribbons.

HAPPY NEW YEAR and a bright Epiphany to everybody!  
Peter Day.



THIS Christmas card from the University of the South, shows the Christ Child, the Blessed Virgin, and St. Luke, in front of St. Luke's Chapel, Sewanee. It is by the distinguished Negro artist, Allan Rohan Crite.



## NEWS FRONTS

## Lower East Side Work Extended

Extension of the work of Trinity Parish on the Lower East Side of New York City begins with the new year. Plans include a college of pastoral work.

Said the Rev. Dr. John Heuss, rector of Trinity, "We are anxious to make this work [on the Lower East Side] a model for the kind of work Christ's Church should be doing in many cities; also to be a place of training for young ministers."

Heading up a team of clergy who work in the area is the Rev. C. Kilmer Myers, who says:

"As a team we shall endeavor to be identified [with] and share the life of our people here. The work will be conducted according to the principles of the Urban Mission Priests group of the Episcopal Church:

"(1) The manner of communicating the Gospel must be through the shared life and cannot be only by words. The Church owes this identification to the segments of society which she has neglected.

"(2) Shared life must be undertaken by groups rather than by individuals. The life must be lived in the community.

"(3) Most of the work of evangelization must be done by members of the social group itself, the lay militants. The clergy can only raise up and support the militants.

"(4) The clergy mission team must be available to the people day and night; even their house should be open and accessible to the larger parish community."

Fr. Myers did a successful job using these principles at Grace Church, Jersey City, N. J.

As a high point of Trinity's extended work, its new St. Christopher's Chapel was consecrated on December 27th. The work began in a rented room in Knickerbocker Village and as it grew in response to neighborhood needs, Trinity acquired

three buildings which were known temporarily as a "Chapel of Trinity Church," until the consecration.

Fr. Myers is vicar of St. Augustine's Chapel, which is headquarters for Trinity's work on the Lower East Side. The work is described as the "associated mission of the Lower East Side." St. Augustine's has served the area at various sites since 1877.

Elaborating in a press interview on the college of pastoral work, Dr. Heuss said there is a "need for some kind of graduate school following the seminary for a selected group of men." A group of 20 priests, half of them just out of seminary, and the other half coming for a refresher course, would study mornings and be assigned to parish work in the afternoons.

After consulting with many of the bishops and the deans of the seminaries, Dr. Heuss said, Trinity Parish is offering to build the college, to provide fellowships, and to provide apartments for married clergy and their families while they study. No site has yet been selected.

## Acceptance Withdrawn

Lansdon H. Bowen, Ph.D., has withdrawn his acceptance of the acting presidency of Keble College, Pass Christian, Miss. He said he was withdrawing because of "the limitations placed on the president's authority." Dr. Bowen was elected last month to succeed the Rev. Hewitt B. Vinnedge who resigned and has returned to parish work.

## Bishop Ivins Retires

Retiring on December 31st after an episcopate of 27 years, Bishop Ivins of Milwaukee was to be honored by the clergy of the diocese at luncheon on December 30th, preceded by a celebration of the Holy Communion at noon. Bishop Ivins' successor, Bishop Hallock, will be enthroned on January 6th.

## MINISTRY

## Science Needs Religion

The decision of the Rev. Dr. William G. Pollard, deacon and leading nuclear scientist, to enter the ministry is not the result of disillusionment caused by the part he played in the atomic bomb project, he says. Rather, it is the culmination of a lifetime within a Church environment.

Dr. Pollard is executive director of the Oak Ridge, Tenn., Institute of Nuclear Studies and worked on the atomic bomb project at Columbia University during World War II. He was ordained deacon on December 17th at St. Stephen's Church—a parish which he helped build in the young community of Oak Ridge, and where he served as a lay reader while studying theology under the rector, the Rev. Mr. Robert F. McGregor.

Many atomic scientists as well as many prominent Churchmen\* were pres-

## The Cover



RNS

Top-flight nuclear scientist, the Rev. Dr. William G. Pollard, and his four sons who were acolytes at his ordination to the diaconate [see column 2].

## The Living Church Development Program

This program, administered by the Church Literature Foundation, is for the purpose of making THE LIVING CHURCH a better magazine going to more Churchpeople. The total objective is \$250,000 over a five-year period.

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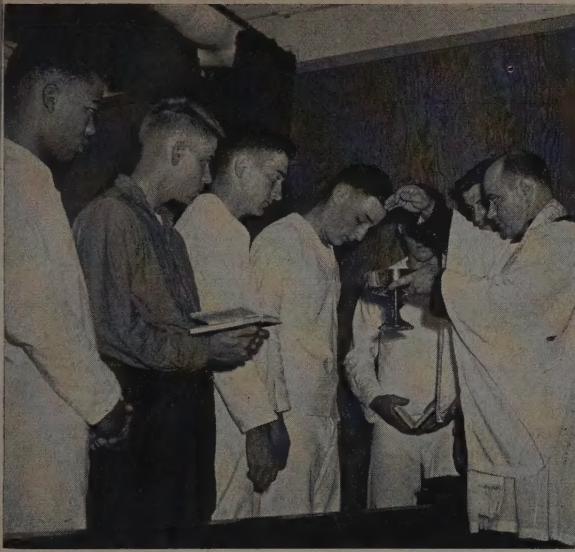
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**TUNING IN:** A Second Sunday after Christmas occurs only in those years when the preceding Christmas Day has fallen on a Wednesday, Thursday, Friday, or Saturday. Last year (1952) Christmas fell on Thursday (one of the days named above),

therefore the first Sunday of this year (1953) is the Second Sunday after Christmas, for which the Prayer Book provides a special Collect, Epistle, and Gospel. Christmas season ends with Epiphany, which always begins on January 6th.

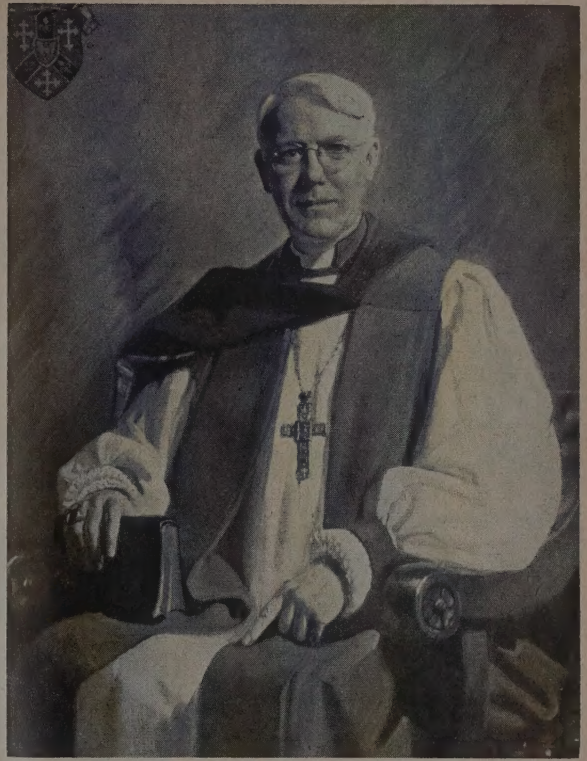
\*Bishop Dandridge of Tennessee conferred Holy Orders; Bishop Carruthers of South Carolina, who was rector of Trinity Church, Houston, when Dr. Pollard was a graduate student at nearby Rice Institute 20 years ago, preached; Bishop Barth, coadjutor of Tennessee was Epistoler; the Rev. James R. Sharp, canon to the ordinary, was master of ceremonies; and the Rev. Dr. William S. Lee, of St. John's, Knoxville, a boyhood friend of Dr. Pollard was the litaniist.





#### CHURCH LIFE IN THE DIOCESE OF CHICAGO

*Left: Chaplain Curry baptizes Great Lakes sailors. Right: New portrait of Bishop Conkling exhibited at Seabury-Western.*



ent at the ordination. Dr. Pollard's four sons served as acolytes.

Explaining why he was receiving Holy Orders, 41-year-old Dr. Pollard said:

"The answer which I find many immediately assume involves either the idea that I have been driven into the ministry through a sense of guilt or disillusionment over my small part in the atomic bomb project, or else that I have become convinced that Christianity offers the best of several possible solutions to mankind's problems. [Neither of these explanations is] at all close.

"Ultimately it goes back to the influence of my wife in her insistence that we should have a Christian marriage and bring up our children in a Christian environment.

"More recently, it is the fruits of the stimulation attendant upon participating in building a parish from scratch in the pioneer community of Oak Ridge."

Bishop Carruthers of South Carolina, in the ordination sermon said:

"It is not as many people seem to think, that the more science we have the less religion is necessary. But, on the contrary, the more science we have the more genuine religion is essential. In the first place, if science supplies us with facts, we need religion's interpretation of those facts . . . in the second place, if science supplies

us with power we need religion to teach us how to use that power."

While continuing as director of the Oak Ridge Institute, Dr. Pollard will assist Mr. McGregor in Oak Ridge and neighboring areas. He also expects to continue his work as a university lecturer on both scientific and religious subjects (for which he is much in demand) thereby combining ministry, science, and education.

## ART

### New Portrait

A portrait of Bishop Conkling of Chicago, painted recently by Frank O. Salisbury, official portraitist of Great Britain's royal family, is to be publicly exhibited at Seabury-Western Theological Seminary<sup>1</sup> on January 25th. The painting is the gift of Mr. and Mrs. Charles Ward Seabury.

Mr. Salisbury has depicted major historical events in a number of his paintings which hang in the Houses of Parliament, Buckingham Palace, Canterbury Cathedral, and St. Paul's Cathedral in London. Two of his portraits are on permanent exhibit in the Metropolitan Museum of Art in New York.

Mr. Seabury is a descendant of Bishop Seabury, whose portrait by Mr. Salisbury is also at the Seminary. Mr. Seabury is a member of the Seminary's board of trustees.

The occasion of the public exhibit on January 25th is the annual Theological Education Sunday<sup>1</sup> open house. Bishop Conkling's portrait will be permanently located in the lounge of the proposed auditorium.

## ARMED FORCES

### The Church at Great Lakes

In the past two years 127 men, women, and children have been baptized, and 396 presented for Confirmation at Great Lakes Naval Training Center, Illinois.

The Rev. M. A. Curry, senior chaplain, Recruit Training Command, conducted Episcopal Church services while at Great Lakes. All Churchpeople arriving at the Naval Training Center receive a letter urging them to stay in touch with their home parishes while they serve in the Navy. A schedule of Episcopal Church services, a service cross, a copy of a Prayer Book for Soldiers and Sailors, and Forward Move-

**TUNING IN:** <sup>1</sup>Seabury-Western Theological Seminary is the result of a merger, in 1933, of the former Seabury Divinity School, Faribault, Minn., and the former Western Theological Seminary, for many years located in Chicago, later in Evan-

ston, where the combined institution now operates. <sup>1</sup>For Theological Education Sunday a Sunday near the feast of the Conversion of St. Paul (January 25th) is usually designated. This year St. Paul's Day appropriately falls on a Sunday.



ment pamphlets are enclosed to remind service personnel that their Church follows them in the Naval Service.

Those who want baptism and confirmation<sup>1</sup> are instructed in the function of the Church and their responsibilities. Motivation and purpose for Christian living are stressed.

The next step is to write letters to parents and home parishes, so that the new members will be appropriately registered. Some people, preferring to be baptized or confirmed in their home parishes, are referred to their home churches by letter. The letter tells where these people live and urges pastors to promote a closer relationship between servicemen and parish families.

Chaplain Curry says he believes that the Armed Forces continue to offer the greatest of missionary fields.

## CHURCH ARMY

### "I Sat Where You Sit"

The 25th anniversary service of the Church Army was held in the Cathedral of St. John the Divine, New York, with the Rev. James Green, canon preacher, preaching the sermon.

Using as his text, "I sat where they sit," Canon Green told something of the history of the Church Army, saying that he was peculiarly fitted for discussing it because he had been the first cadet:

"I spoke on street corners where pass the crowded ways of man. Three minutes was the time allotted and if we hadn't finished by then our leader-teacher loudly announced, 'While Mr. Green is finishing his talk, we will sing Hymn 452.' And if our talk was not simple and clear he would heckle us along with our cynical listeners."

"Yea, verily," said Canon Green to his Church Army congregation, "I have sat where you sit."

## WOMAN'S AUXILIARY

### Support the U. N.

The national executive board of the Woman's Auxiliary has adopted a resolution calling upon churchwomen in every parish and mission to support the United Nations by informing themselves of the goals and accomplishments of the United Nations and making it their business to influence public opinion in order to combat the current attacks on the world organization. The action was taken at a recent meeting of the board held at Seabury House, Greenwich, Conn.

**TUNING IN:** Baptism and Confirmation are the two sacraments of Christian initiation. In ancient times they were administered in close conjunction with each other. In an emergency, baptism may be performed by a lay person (man or

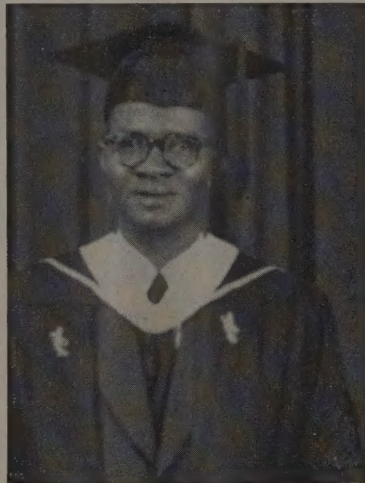
## SOCIAL RELATIONS

### A Son in Faith

A young native African who came to the United States to go to college and returned home to Nigeria not long as a Harvard graduate has written a letter of appreciation to Bishop Mitchell of Arkansas who befriended him and became his counsellor during his stay in the U. S.

The young African, Josiah Nzewi (pronounced zay-we), is also a devout member of the Church of England. He wrote:

"If over 2000 members of our Church who heard my first sermon forget all I said, they can still remember the name 'Bishop Mitchell, the Bishop of Arkansas.' I need not rehearse for I am tearful be-



JOSIAH NZEWI

2000 Africans remember Bishop Mitchell.

cause of joy. My people send innumerable thanks to you and many have concluded that there is 'functional religion' in America. I shall very much appreciate it if your Lordship<sup>1</sup> always remembers that Josiah Nzewi is your son in faith—the son picked at the wayside."

Slight, intelligent Mr. Nzewi was provided with passage to America and the British embassy in Washington arranged for him to attend Agricultural, Mechanical, and Normal College\*, Pine Bluff, Ark. Outside of that he was on his own.

His purpose was to serve his people as a Christian teacher.

\*Listed by the Federal Security Agency's Education Directory as an institution attended predominantly by Negroes.

woman), according to the instructions given on page 281 of the Book of Common Prayer. [In referring to Bishop Mitchell as your Lordship, Mr. Nzewi is following English usage, according to which bishops are addressed "My Lord."

Says the *Arkansas Churchman*, which also quoted the letter:

"[As] a devout member of the Church of England, [Mr. Nzewi] turned to his Church for friendship and guidance in this new and strange land. Bishop Mitchell and the Rev. T. P. Devlin [rector of Trinity Church, Pine Bluff] became his counsellors. Mr. Devlin in cooperation with the college authorities worked out the problem of his expenses at the college. Occasional aid was given from the bishop's and Mr. Devlin's discretionary funds when the going was extra rough.

"Josiah never missed a service at St. Andrew's Church, Pine Bluff. . . . His Church [was] the one thing that was 'like home' in this foreign land."

When Mr. Nzewi was graduated from A.M.&N. with a standing high enough to merit admission for post-graduate work in a number of Eastern colleges, he chose Harvard. The rector and student chaplain at Christ Church, Cambridge, Mass., at the request of Bishop Mitchell, gave him the Church's friendship and counsel.

Help came from the Church's National Council through its scholarship fund for foreign students while he was at Cambridge and for his passage home.

"May God bless you for your good stewardship," Mr. Nzewi concluded his letter to Bishop Mitchell.

Bishop Mitchell is chancellor of the University of the South.

## GERMANY

### Communists Plan

#### to Bar Bishop Dibelius

East German Communist authorities plan to bar Bishop Otto Dibelius of Berlin from the Soviet Zone because of anti-Communist remarks he made on his United States tour, a leading West German newspaper reported.

The newspaper, according to a Religious News Service dispatch, said the Communists also will try to have Bishop Dibelius removed as head of the Evangelical Church in Germany and will attempt to create a pro-Communist Evangelical Church in the Soviet Zone.

RNS also reports that Bishop Dibelius has conferred with John Foster Dulles, Secretary of State-designate. The bishop told Mr. Dulles of "the passion of all Germans for reunification of their country." He said also that "the mere existence of freedom in West Berlin" had prevented German Communists from engaging in extreme violence and undertaking drastic actions.



# Wanted:

## A Christian Dictionary

*It's not the ancient religious terms that cause the trouble, but the way we've allowed ourselves to use them. What do we mean by love, joy, peace, hope, faith?*

By Christine Fleming Heffner<sup>1</sup>



ONE hears much about peace these days, and love — and from what everyone says it seems that all men desire peace and everyone agrees that love is the answer to the world's problems. On this popular assumption, goodness is everyone's aim and joy is everyone's right.

From all that is written and printed and said by serious men and women, it would seem that the vast majority of the world's people are on the right track — and are essentially Christian in their thinking. Did not Christ teach a doctrine of brotherly love? Did He not come to bring the peace all men yearn for? Surely, then, according to this way of reasoning, we must be rolling along in the right direction, toward the kingdom of God, that state of earth in which all men will be happy.

But are we? Everyone wants peace, but we have strife — among nations, in schoolrooms and offices and neighborhoods and families. Everyone agrees love is wonderful, but so much hatred and malice exist. What has gone wrong with this guaranteed formula for the coming of the Kingdom?

Perhaps one thing that has gone wrong

is a simple matter of language. Such a little thing — a word. Such a flexible tool for the building of a kingdom. What we need first (though of course not most) may merely be a new dictionary, a Christian dictionary. For what does it matter that men unanimously desire peace if they have conflicting definitions of the term? What good is a universal regard for love if the word itself is so universal in meaning that, meaning everything, it actually means nothing? What is the value of the joy men desire if it comes to mean nothing deeper, nothing more lasting, nothing more dependable, than pleasure?

What wonder the formula doesn't work when it becomes a mere formula of gibberish, interpreted by each man according to his training or his fancy. The very phrase "the kingdom of God" has been stepped down in meaning from a specific thing to a completely different and incidental one. To the early Christian the Kingdom had no concern with the happiness of all men, but with the rulership of God. To the early Christian, words had definitions. Love, joy, peace, faith, spirit, and also sin, were concrete, specific entities to be recog-

nized and dealt with. Now they are ectoplasmic<sup>1</sup> phenomena, shaped by each man's mind to a new figure, drifting cloudlike through a world of thought, confusing, warping, twisting men's spiritual vision.

Yes, the Kingdom of God once meant rulership, the complete reigning of God — the state in which men, singly and collectively, lived in loyal obedience and peaceful submission to God's will. That men would find happiness in such a state was never the issue. True, where God reigned there would be brotherly love, real charity, givingness, succor, so that exploitation, want, and fear would have no existence in the Kingdom. But the Kingdom of God meant more — infinitely more — than a human society so well ordered that all men got a fair deal.

Love. A word that once meant the highest capability placed by God in the human heart. Now everything from possessive pride to sexual lust rides on the coattails of the term until the very phrase "the love of God" sounds anthropomorphic and even just a little bit blasphemous to some people. And the form of the word that is *charity* has become

(Continued on page 14)

<sup>1</sup>TUNING IN: <sup>1</sup>Christine Heffner, a frequent contributor to *The Living Church*, is the author of "Boy Lost in a Crowd," used anonymously, as a news story, in the *News Fronts* section in our issue of December 21st. <sup>2</sup>Ectoplasm is used (1) in biology

to denote one of the layers of living tissue, and (2) in spiritualism to mean a cloud-like substance thrown off by a medium. It is from this latter sense that *ectoplasmic phenomena* comes to be used in this article for any reality vaguely defined.



## What is a Catholic Churchman?

A GREAT DEAL of the time and energy of members of the Episcopal Church is spent in studying the differences between themselves and their fellow-Churchmen, to find out which ones are "Catholics," "Liberals," or "Evangelicals." The usefulness of this exercise is sometimes open to question. All three of these great words, when translated into Anglo-Saxon equivalents, represent ideals and objectives that all of us love — "wholeness," "freedom," and the "good news" of God's redemptive action in Christ. While it is true that theological groupings exist around each of these emphases, it is truer and more important that every member of the Church is the inheritor of all three traditions.

What is a Catholic Churchman? The first answer is that every member of the Church is a Catholic. But in a special sense, a Catholic Churchman is a member of the Episcopal Church who tries to believe and propagate the whole Christian Faith, who appropriates to himself the whole experience of the Christian centuries, who practices the whole sacramental system, who reads the whole Bible, and who owns allegiance to the whole ministry of bishops, priests, and deacons. There is another important aspect of Catholic stress on wholeness: the Catholic believes in a religion of the whole man — body, mind, and spirit; and in a universe in which the material is the expression of the spiritual, because everything in it was created by God and is subject to His laws.

Essentially, Catholicism is anything but a negative thing. It is positive, affirmative, outward-looking. Its negatives in the realm of practical politics are double negatives that make an affirmative. Catholicism refuses to deny, declines to simplify, rejects the idea of minimums in Christian faith and practice.

In the Episcopal Church, a Catholic Churchman is, in the first place, one who believes and practices all the teachings of the Church. He values supremely the two great sacraments necessary to salvation — Baptism and Holy Communion; and he also values highly the Church's five other sacramental acts in which an outward and visible sign is the seal of God's love and power in action. These are:

Confirmation, in which the bishop completes the baptismal rite of admission into the Church by endowing the baptized Christian with the seven-fold gift of the Holy Spirit.

Absolution, in which, upon the individual's confession of sins and repentance, the priest declares God's forgiveness as Christ empowered his ministers to do.

Holy Matrimony, in which two Christians are made one, a new unit of the Church against which the gates of hell shall not prevail.

Holy Orders, in which the apostolic ministry planted by Christ in the Church is propagated until the end of time.

Holy Unction, in which the Church's healing ministry for body and soul is brought to the sick.

The Catholic believes that all these ministrations of the Church are based upon explicit promises of Christ, the example of the apostolic Church, and the directions of the Book of Common Prayer.

IN the Holy Communion, the Catholic Churchman sees the complete and characteristic act of Christian worship. Day by day with the faithful few, Sunday by Sunday with the entire parish, the Church spreads forth before God the Father the redemptive life, death, resurrection, and ascension of Christ, and makes us sharers in the divine life through the sacra-



ment of Christ's body and blood. All of life begins and ends at the altar of God. We leave the altar bearing Christ in our hearts, do His work in the world, and come back to offer what we have made of that life as our share in that offering to the Father. Small wonder that, comparing our achievements with the achievements God meant for us, we recognize our need of confession and absolution frequently on the way back to the altar!

One thing that makes us as Catholic Churchmen a thorn of irritation to some of our brethren is that we do not want a Church reunion plan in which this whole form of worship is casually placed on the same plane with some less complete form. Another point of irritation is our insistence on the whole ministry of bishops, priests, and deacons as developed by the apostolic Church to celebrate this worship and to



govern the Church. While it would theoretically be possible for every parish priest to be a bishop, we believe that the Holy Spirit guided the Church into the present system maintained by Anglicanism, Rome, and Orthodoxy, in which the bishop has the task of maintaining the Church's unity both horizontally in the world of today and vertically through history back to Christ Himself. Non-episcopal ministries, we think, lack the Catholic note of wholeness.

Nowhere is the Catholic note of wholeness more evident than in the Catholic's concept of Christian morals. The good things of life are, in the Catholic view, here to be enjoyed. This applies to eating, drinking, clothing, sex, dancing, card-playing, painting, music, and all other human activities in which both a physical and a spiritual aspect are found. Abuse of any of God's gifts is sinful, but the gifts themselves are not. And yet, the scope of Catholic wholeness is great enough to see a high virtue in Catholic puritanism; among us are many men and women who voluntarily live lives of complete poverty, complete chastity, and complete submergence of personal desires in obedience to the community, as a testimony to the fact that none of God's gifts is as passionately to be desired as God Himself.

Carrying out this emphasis upon the relation between the material and the spiritual, the Catholic Churchman believes that Christian worship should be

adorned and beautified with vestments, incense, music, bells, fine architecture, and meaningful ceremonial. Bodily actions, such as the sign of the Cross, kneeling, bowing the head, etc., are recognized as aids to worship. And, far more important —

The Catholic Churchman recognizes that wherever in the world a soul is hungry, thirsty, in prison, sick, or sorrowful, there is Christ waiting to be served. There is no purer or more meaningful act of religion than giving one of Christ's little ones a cup of water, a bowl of rice, a warm blanket. Some people feel a little uneasy about the fact that the Episcopal Church spends \$400,000 a year in this profoundly Catholic activity; but as far as the Catholic Churchman is concerned it consecrates the whole National Council budget to Christ.

These emphases of Catholic Churchmen may occasionally develop partisan overtones in the hurly-burly of practical Church life. But we think they are, fundamentally, things that belong to the whole Episcopal Church. Catholic Churchmen have learned them from the Episcopal Church, have been nourished at her breast with the divine life that courses through her; they will love her with all their hearts until death; and beyond the grave they expect to be led by her to the throne of the heavenly judgment for a verdict of which they need have no fear if they have followed in the way she has shown.

## “..... IN EVERY AGE, SOME MEN!”

*“God hath been so good to his Church, as to afford it in every age some such men to serve at his Altar as have been piously ambitious of doing good to mankind.”*

That faithful layman Izaak Walton wrote these words in 1640, in times as troubled as our own. Today also, many young men have heard God's call to be His priests and ministers. To fit themselves for an exacting service, they need the best the Church can offer in training and preparation.

By your gift on Theological Education Sunday, you can help the seminaries of the Church provide a program for these men that is the best, and not the second-best.

**St. Paul's Day, January 25, is Theological Education Sunday.**

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## No Window-Sill Cactus\*

By LEE H. BRISTOL, JR.

IT is wise in a spiritual program to set specific jobs ahead of us, because we are far more likely to do something specific than something overly general — like “do more good in the world.”

As a guide for myself I have found the following 10-point program helpful. By keeping it on my bureau or by my shaving mirror, I see it as I begin each day. You may want to change it here and there to fit your own particular requirements, but it is given you in the hope that it will prove at least a “jumping-off” point.

1. I will pretend each day is the first of my spiritual program, because I am best at the beginning of a campaign and less likely to slacken.

2. I will use “flash-prayers” frequently throughout the day (not just prayers at bedtime), because repeated through-the-day contact with God can multiply my effectiveness immeasurably.

3. I will try to be honest in my prayers, because only then do they mean anything to me and, consequently, anything to God. If my mind is wandering, I'll tell Him so and ask His help.

4. I will pray about specific problems, because such prayers will mean more to me than overly general prayers in my private devotions.

5. I will make a regular effort to know the Bible better, trying to see the great relevance of Christ's simple, down-to-earth, workable principles for conducting myself in relation to my fellow man.

6. I will try winning others to Christ, not only because it was Christ's command that I do so, but also because faith seems to grow when it is shared. Faith must be developed and nourished. Faith is not a water faucet to be turned on and off without thinking. Faith is no window-sill cactus that will thrive on a minimum of erratic attention. But “faith without works is dead.”

7. I will try to see the human equation in everything I do, realizing how individuals are affected by every decision I make, every letter I write, and by even the most casual encounter.

8. I will ask myself at the end of the day, as George MacDonald suggests, if I have that day done anything because God said, “Do it” or abstained from

doing anything because He said, “Do not do it.”

9. I will try to have a partner in my spiritual program, because comparing notes with someone else can give a program wings and appreciably help both of us.

10. I will accept opportunities for service, as Albert Schweitzer suggests, not with any thought of heroism, but rather with sober enthusiasm for the jobs to be done. When I do so, I must remember the many others, willing and able, who are not in a position to do the same.

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\*From the Bulletin of the diocese of New York.



# Central Doctrines

**T**HE LIVING CHURCH's former publishers, Morehouse-Gorham Co., and a member of its present board, the Church Literature Foundation, have, in *The Hope of Glory*, by John Seville Higgins, joined forces to produce the Second Annual Bishop of New York Book, as the series that began a year ago with Charles Lowry's *Communism and Christ* is called.

In the 11 chapters of this book Dr. Higgins, who is rector of St. Martin's Church, Providence, R. I., bishop coadjutor elect of Rhode Island, and a member of the Church Literature Foundation, takes the reader phrase by phrase through the General Thanksgiving ("Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men . . ."). In so doing Dr. Higgins touches upon the central Christian doctrines of creation and redemption, the Holy Trinity, and the Church and sacraments.

To say that these themes are "touched upon" is in no way a disparagement, for the purpose of the book is devotional and practical rather than theological. Dr. Higgins must have a marvelous memory or a marvelous filing system (more likely both), for the appeal of the book is greatly enhanced by his ability to "pluck" just the right illustration—whether from history, art, literature, or science—to get his point across.

Despite a few very minor defects,\* this is one of the best books of its kind that has come to this editor. Fortunately it is being published early enough in the year (January 5th) for the wide use it deserves as a Lenten Book.

## In Brief

**BIBLE STORIES.** By Mary Alice Jones. Illustrated by Manning de V. Lee. Rand McNally, 1952. Pp. 113. \$2.95.

Sixteen stories from Old Testament (Abraham to Esther) and four from New (Mary, Jesus, Peter, Paul). Illustrations, (especially full-page color) should appeal to children, but examination of New Testament section (the more crucial in an evaluation) shows a liberal Protestant undercurrent that limits its usefulness to Churchpeople.

\*To say that the gift of the Holy Spirit in Confirmation "flows through the hands of the bishop" (p. 81) has unfortunate connotations. And can "misogynistic" ("woman-hating") be the right word on p. 3, where the attitude described is "misanthropic" ("hating mankind")?

**ALBANY**—Four Episcopal Church clergymen in New York State's capital district, including the bishop and the suffragan bishop of Albany, had three-minute sermons published in a 36-page booklet published by radio station WGY and the General Electric Company.

Nearly two years ago, the station set aside three minutes in its most popular morning program for a message from a minister, rabbi, or priest.

The priests of the Episcopal Church who participated are: Bishop Barry, of Albany; Bishop Richards, Suffragan of Albany; the Rev. Bradford H. Burnham, St. John's Church, Troy, N. Y.; and the Rev. Darwin Kirby, Jr., St. George's Church, Schenectady, N. Y.

**ROCHESTER**—A Church whose history goes back 66 years—Ascension, Rochester, N. Y., was recently consecrated. Ascension has two chapels: one is a memorial to men who lost their lives in two World Wars and contains the original altar of the old church, the first Cross and candelabra; the other is used for week-day services.

The Rev. Daniel A. Bennett was expected to take up his duties as rector, early in December, succeeding the Rev. Charles R. Stinnette, Jr., who has become associate warden of the College of Preachers, Washington, D. C.

**PUERTO RICO**—The proceeds from a Christmas Bazaar, put on by the Woman's Auxiliary of St. Peter's Church, Ripon, Wis., are responsible for an organ in a little mission station in the mountains of Puerto Rico.

Bishop Swift of Puerto Rico had been the guest preacher at St. Peter's and had told of the work of one of his priests whose mission station was in a remote mountain region. When the Bishop made a visitation there, the priest drove over the mountain roads from one little village to the next, announcing through a loud speaker on his car, "The Bishop is coming!" Immediately the trails would be crowded with people coming to the service. Since his people loved to sing and there was no piano or organ, the priest recorded the service on a wire recorder, his four daughters serving as choir. To the accompaniment of the wire recorder, the congregation would sing the familiar hymns with fervor.

The tale so impressed the Woman's Auxiliary at St. Peter's they decided to buy the priest an organ with their bazaar money, supplementing the fund with special gifts. When Bishop Swift left Ripon he had the organ in his pocket, and in the little mission station in the Puerto Rico mountains, God's children can come to His presence with singing.



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#### ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grade 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

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THE SISTER SUPERIOR

## KEMPER HALL

Boarding and Day School for Girls.  
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box 10. KENOSHA, WIS.

#### Saint Mary's-in-the-Mountains

Founded 1880

A small Episcopal boarding school in the White Mountains, preparing girls for leading colleges. Ninth through twelfth grades. Emphasis upon art and music. Horseback riding, mountain climbing, skiing, tennis, other sports. Catalogue.

Mary Harley Jenks, M.A., Principal  
LITTLETON NEW HAMPSHIRE

#### Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Art, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

### COLLEGES

#### CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota.

Address: Director of Admissions.

Carleton College

Northfield Minnesota

## Dictionary

(Continued from page 9)

a cold, impersonal, and contemptuous taunt, though the word was once the warmest, most personal term that language held.

**Peace.** A term that once signified a vibrant, positive current of power within the frail and restless human spirit, now means to most people no more than the absence of open violence.

**Hope.** The spiritual vision that saw beyond the human barriers, the act of spiritual direction, now means no more than an idle wish.

**Joy.** The mirror of the Personality of God reflected in the faces of His saints, the infectious lifting up of the soul, the buoyancy of the heart that pain or want or death itself could not thwart, now means the excitement of a passing entertainment, the self-satisfaction in material possession, the childish pleasure of having one's own way.

**Faith.** To St. Paul the living loyalty, the glad surrender, the urgent obedience, the ultimate trust in a Person—to many now no more than a dry intellectual assent, and to more only a grim holding onto an idea or a desire.

### BLUEPRINTS FOR THE KINGDOM

The Christian formulas are no abracadabras, by recitation of which the Christian goal will be reached automatically for the world. Christian words are the expressions of necessary truths, blueprints for building the Kingdom in each man's heart. You cannot build a house with a white line on blue paper. You cannot bring in a kingdom with the word "love" addressed either to God or neighbor. The lumber must be placed on the foundations according to the blueprint. The actual continuous act of the human will that is love must be rightly placed on the firm foundation that is faith, in St. Paul's meaning of the world, inside the depths of a human being.

Wherever that blueprint is followed, the labor actually done, the building stones and wood and hardware of faith, hope, and charity fashioned into a structure of love reaching toward God and man; wherever, with strain, effort, constancy, endurance, and reliance upon God's own help, such a structure has been erected, there is the Kingdom of God. Wherever that structure is not built, no matter how much justice or sympathy or good will prevails, there the Kingdom is not.

We have the blueprints. We have to learn to read them aright, to define the terms of language that are their lines, and procure the actual materials represented by the lines. Then we must labor to place them together according to the design, always working under the guidance of the Master Builder, who buildeth all the worlds, designed man's spirit, and

will help him to build back its broken structure if he permits.

But we can read the blueprint only in the terms in which the Architect drew it. By *love* is meant a thing of the will, not a fleeting emotion. By *faith*, a living trust and obedience, not a mental abstract. By *peace*, an inner power not an outer lull. By *hope*, a virtue not a reward. By *repentance*, heart-break not mere regret. By *spirit*, that living being that can be eternal in man, not the sum of his esthetic and emotional responses.

We need, indeed, not new definitions of these ancient terms, but to recover the old Christian definitions. We need to define the words of Jesus Christ aright, and we need very much to define rightly His own Name: not that of a great teacher, a good man, a mighty prophet; not that of a distant God, an unreal spirit, a refining influence; but that of

Savior and Lord, God and Man, the very Will of God become human flesh for our sakes,

Brother and Lord,

sharer of our humanity, and the supreme authority and author of that humanity, who lived in our time and space and still lives and saves. Beyond all other words, we can only compass all these things in a Name: Jesus Christ, our Lord.

## SCHOOLS

### FOR BOYS



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, military, social—to help high school age boys grow "in wisdom and stature and in favor with God and man."

Write

Rev. Sidney W. Goldsmith, Jr.

Rector and Headmaster

532 Shumway Hall  
Shattuck School Faribault, Minnesota

#### CATHEDRAL CHOIR SCHOOL

(Choir Membership not required)

NEW YORK

Organized by Bishop Henry C. Potter in 1901 to supply material for the choir of the Cathedral of St. John the Divine. Boarding Department restricted to choir boys. Day students not required to sing. Total charge for boarders, including tuition, \$500. Total charge for non-singing students, including lunch, \$450. For singing day students, \$250. Secondary Board Requirements strictly followed as to curriculum and examinations.

The Rev. Darby W. Betts, S.T.M., Head Master  
Cathedral Choir School, Cathedral Hqts., New York 25, N. Y.

#### ST. PAUL'S SCHOOL

Garden City Long Island, N. Y.

A Church Boarding School for boys. Est. 1877. Small class plan, sound scholastic work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.



# EDUCATIONAL

## SECONDARY

### Porter Head Sought

Porter Military Academy, historic Episcopal Church school for boys in Charleston, S. C., is seeking a new head. Col. R. T. Ellett, president until June of this year, has entered administrative work with the Pickens County South Carolina Public School system.

The end of an era and the beginning of another for the old school came last May, when the dioceses of South Carolina and Upper South Carolina jointly assumed full responsibility.

The distinguished Christian educator, the Rev. William Toomer Porter, first founded the school as Holy Communion Church Institute. An interim period followed with the school given Dr. Porter's name and with sponsorship partly private and partly with the Church. Col. Paul Thrasher and Col. Robert T. Ellett, presidents from 1928 to 1952, both bent every effort to bring Porter officially under the Episcopal Church.

Now that objective has been reached. The present campaign toward renovation of the fine buildings, constructed by the U. S. Government as a Federal Arsenal in 1820, has brought in so far approximately \$90,000. The boarding department has been closed for the year, so that renovation could begin. But a full registration of day students continues Porter's R.O.T.C., class-work, athletics, and religious life, uninterrupted now since 1876. The Rev. William Hargrave, S.T.M. is acting president.

A committee of the trustees is receiving names of administrator-educators who are interested in the Porter appointment.

## CLASSIFIED

### BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology. Send for list. Books are cheaper in England. See Mitchell, 29 Lower Brook St., Ipswich, England.

FREE CATALOG of Used and Out-of-Print Religious Books! Send postal card today. Baker Book House, Dept. LC, Grand Rapids 6, Michigan.

### CHURCH FURNISHINGS

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

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THE LIVING CHURCH

# CHANGES

### Appointments Accepted

The Rev. Olin Gluck Lager, formerly rector of Worcester Parish, Berlin, Md., is now rector of Grace Church, Mercerville, Trenton, N. J. Address: 162 Sheridan Rd., Trenton 9.

The Rev. Charles H. Holmead, retired priest of the diocese of Southern Virginia, has been unanimously elected rector emeritus of Trinity Parish, Portsmouth, Va.

The Rev. William A. Thomas, formerly in charge of Trinity Church, Thermopolis, Wyo., and St. Andrew's, Meeteetse, is now in charge of St. John's Church, Jackson, Wyo., and the Chapel of the Transfiguration, Moose. Address: Jackson.

### Armed Forces

Chaplain (Lieut. Col.) Edward M. Mize, who was formerly with the chaplain board at Fort George G. Meade, Maryland, is now assigned to the office of the Chief of Chaplains, Washington 25, D. C.

### Changes of Address

The Rev. Hollis H. A. Corey, retired priest of the district of Honolulu, formerly locum tenens of the Church of the Good Shepherd, Lookout Mountain, Tenn., may again be addressed at Olds Hall, Box 791, Daytona Beach, Fla.

The Rev. Edward G. Maxted, retired priest of the diocese of Mississippi, formerly addressed in Warrington, Fla., may now be addressed: General Delivery, Fairhope, Ala.

The Rev. J. Howard W. Rhys, who is in charge of St. Paul's Parish, Washington, may be addressed at 2426 K St., N.W., Washington 7.

The Rev. William Smith, retired priest of the diocese of Western Massachusetts, formerly addressed in Fayville, Mass., may now be addressed at 6 Baker St., Worcester 3, Mass.

### Ordinations

#### Priests

Harrisburg: The Rev. Joseph T. Heistand was ordained priest on December 9th by his father, Bishop Heistand of Harrisburg, at Trinity Church, Tyrone, Pa., where the ordinand is in charge. The new priest served in World War II in Africa and Europe. He received the Purple Heart and Bronze Star medal with Oak Leaf cluster, the Presidential Unit Citation, and the Croix de Guerre, while serving with the 45th Infantry Division. He is married to the former Roberta Criegee Lush of Knoxville, Tenn.

Wyoming: The Rev. E. B. Kyle Boeger was ordained priest on December 9th by Bishop Hunter of Wyoming at the Church of the Holy Trinity, Gillette, Wyo., where the ordinand will be in charge. Presenter, the Rev. Harward Wilbur; preacher, the Very Rev. Otis Jackson.

The Rev. Raymond P. Hoffman was ordained priest on December 10th by Bishop Hunter of Wyoming at St. George's Church, Lusk, Wyo., where the ordinand is in charge. Presenter, the Rev. Stanley Guille; preacher, the Rev. Harward Wilbur.

The Rev. Lamar P. Speier was ordained priest on November 6th by Bishop Hunter of Wyoming at the Church of the Good Shepherd, Sundance, Wyo., where the ordinand will be in charge. Presenter, the Rev. Harry Haydis; preacher, the Rev. H. T. Rodman.

#### Deacons

Honolulu: Norman Carroll Ault, affectionately known by many Churchpeople as the nearly Rev. Mr. Ault, was ordained deacon on December 17th by Bishop Kennedy of Honolulu at St. Andrew's Cathedral, Honolulu. Presenter, the Rev. R. U. Smith; preacher, the Rev. W. R. Thomas. To be vicar of St. John's Mission, Waiakoa, Kula, Maui, T. H.

The new deacon resigned his position with the Honolulu Paper Company after 19 years in order to enter the ministry. In February he was awarded the distinguished service cross of the diocese for his work as a layman. He was instrumental in starting several new churches and has worked as a layreader for many years. His father, Dean William Ault, who died recently, spent most of his ministry in the district of Honolulu.

# CLASSIFIED

### FOR SALE

FINE TWO MANUAL Church Unit Pipe Organ, twenty-eight stops, with new organ guarantee; \$4000. Reply Box F-823, The Living Church, Milwaukee 2, Wis.

### LIBRARIES

MARGARET PEABODY Free Lending Library of Church literature by mail. Convent of the Holy Nativity, Fond du Lac, Wis.

LIBRARY OF ST. BEDE, 157 East 72d Street, New York 21, New York, Open Monday through Friday, 2 P.M. until 5:30 P.M. and also Tuesday evening, 7:30 to 9:30.

### LINENS AND VESTMENTS

CHURCH GOODS. Handbook for Altar Guilds 52c. Church Embroidery and Church Vestments; complete instruction, patterns \$7.50. Miss MacKrell, 11 W. Kirke, Chevy Chase 15, Md.

ALTAR LINENS: Outstanding qualities of all Irish Church linens by the yard. Silk embroidery floss. Transfer patterns. Plexiglass Pall Foundations—\$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

LINENS: Fine Irish Linens, Nylon, Transfers, Patterns. Free Samples. Write Mary Fawcett Co., Box 325 L, Marblehead, Mass.

### POSITIONS OFFERED

WANTED—ORGANISTS, to represent old pipe organ concern on part time basis. Reply Box F-822, The Living Church, Milwaukee 2, Wis.

RECTOR—Small active parish in midwestern town of 10,000 desires young moderate churchman with vision to develop excellent growth potential. Good Church, Parish House, and Rectory, debt free. Reply Box A-824, The Living Church, Milwaukee 2, Wis.

### POSITIONS WANTED

PRIEST—Army Chaplain, who has completed recent tour of active duty, desires small parish in Eastern or Southern Diocese. Moderate Churchman. Reply Box H-825, The Living Church, Milwaukee 2, Wis.

### RETREATS

RETREAT HOUSE OF The Redeemer, 7 East 95th St., New York City 28; Retreat for Seminarians and Senior Acolytes January 9-11, Fr. Gunn, O.H.C., conductor. Address Warden.

RETREAT HOUSE OF The Redeemer, 7 East 95th St., New York City 28; Retreat for Clergy January 19-23, Dom Maurus Benson, O.S.B., conductor. Address Warden.

### SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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## EVERYWHERE

(SEE LIST BELOW)

### LOS ANGELES, CALIF.

**ST. MARY OF THE ANGELS** 4510 Finley Avenue  
Rev. James Jordan, r; Rev. Neal Dodd, rem  
Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7.  
MP 8:30 & Ev 5:30 Daily.  
C Sat 4:30 & 7:30 & by appt

### SAN FRANCISCO, CALIF.

**ST. FRANCIS'** San Fernando Way  
Rev. Edward M. Pennell, Jr.  
Sun 8, 9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

### DENVER, COLO.

**ST. ANDREW'S** Rev. Gordon L. Graser, v  
2015 Glenarm Place  
Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;  
Thurs 7; C Sat 5-6  
Three blocks from Cosmopolitan Hotel.

### WASHINGTON, D. C.

**ST. PAUL'S** 2430 K St., N.W.  
Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass  
daily ex Sat 7; Sat 12; Prayer Book days 7 & 12  
Noon; C Sat 5-6

### ORLANDO, FLA.

**CATHEDRAL OF ST. LUKE** Main & Jefferson Sts.  
Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;  
Thurs & HD 10; C Sat 7-8

### CHICAGO, ILL.

**ST. BARTHOLOMEW'S** Rev. John M. Young, Jr., r  
6720 Stewart Avenue  
Sun 7:30, 9, 11 HC; Others posted

### EVANSTON, ILL.

**ST. LUKE'S** Hinman & Lee Streets  
Sun Eu 7:30, 9, 11; Ch S 9; Weekdays Eu 7, 10;  
Also Wed 6:15; Also Fri (Requiem) 7:30; MP  
9:45; 1st Fri HH and B 8:15; C Sat 4:30-5:30,  
7:30-8:30 and by appt

### LIBERTYVILLE, ILL.

**ST. LAWRENCE'S** Rev. Thomas K. Rogers  
Sun 7:15, 9:15, 11; HC Wed & Fri 9:15; MP 9,  
EP 7:15

### LEXINGTON, KY.

**KENTUCKY THEOLOGICAL SEMINARY**  
Chapel Services: Good Shepherd: Main St. & Bell Ct.  
MP 7:30 & Ev 5 Daily; HC Tues 7:45 & Thurs 10

### BALTIMORE, MD.

**ST. MICHAEL AND ALL ANGELS** 20th and St. Paul  
Rev. D. F. Fenn, D.D., r; Rev. R. W. Seaman, c;  
Rev. P. E. Leatherbury, c  
Sun 7:30, 9:30, 11 & daily

### BOSTON, MASS.

**ALL SAINTS** Dorchester  
(at Ashmont Rapid Transit Station)  
Sun 7:30, 9, 11 (Solemn), EP & B 7:30; Daily 7;  
Wed & HD 10; C Sat 4-5, 7-8

### DETROIT, MICH.

**INCARNATION** Rev. Clark L. Attridge, D.D.  
10331 Dexter Blvd.  
Masses: Sun 7:30, 10:30; Daily: as anno

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

### NEW YORK CITY

**CATHEDRAL OF ST. JOHN THE DIVINE**  
Sun 7:30, 8, 9 HC; 9:30 Fam HC, Addr & Ch S 11,  
MP, HC & Ser, 4 EP & Ser. Daily 7:30, 8 HC; Mat  
& Ev, 8:30 & 5 (Choir ex Mon). HD 8:45 Cho HC;  
Wed 10 HC

**ST. BARTHOLOMEW'S** Rev. Anson P. Stokes, Jr., r  
Park Avenue and 51st Street  
Sun 8 & 9:30 HC; 9:30 & 11 Ch S, 11 M Service & Ser,  
4 Ev, Special Music; Weekday HC Tues 10:30;  
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals  
Fri 12:10; Church open daily for prayer.

**CALVARY** Rev. G. C. Backhurst  
4th Ave. at 21st St.  
Sun HC 8, 9:30 Family, 11 MP; Thurs HC & Int 12

**GENERAL THEOLOGICAL SEMINARY CHAPEL**  
Chelsea Square, 9th Ave. & 20th St.  
Daily MP & HC 7; Cho Evensong Mon to Sat 6

**HEAVENLY REST** Rev. John Ellis Large, D.D.  
5th Ave. at 90th Street  
Sun: HC 8 & 9:30, Morning Service & Ser 11; Tues,  
Thurs, and HD: HC 12; Wed Healing Service 12

**ST. IGNATIUS'** 87th St. & West End Ave.,  
one block West of Broadway  
Rev. W. F. Penny; Rev. C. A. Weatherby  
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,  
7:30-8:30

**ST. MARY THE VIRGIN** Rev. Grieb Taber, D.D.  
46th St. between 6th and 7th Aves.  
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8  
9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1.  
4:30-5:30, 7-8; Sat 2-5, 7-9

**RESURRECTION** 115 East 74th  
Rev. A. A. Chambers, r; Rev. F. V. Wood, c  
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11  
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

**ST. THOMAS'** Rev. Ropif H. Brooks, D.D.  
5th Ave. & 53d Street  
Sun HC 8, 9, 11, 1 & 3 S, MP Ser 11, EP Ch  
Ser 4; Daily: 8:30; 12:10 Tues & HD; 11 Thurs  
12:10 Noonday ex Sat

### THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r  
**TRINITY** Rev. Bernard C. Newman, v  
Broadway & Wall St.  
Sun HC 8, 11, EP 3:30; Daily MP 7:45, HC 8,  
Noon Ser, EP 5:05; Sat HC 8, EP 1:30; HD & Fri  
HC 12; C Fri 4:30 & By appt

**ST. CHRISTOPHER'S CHAPEL** 213 Fulton St.  
Rev. C. T. Bridgeman, S.T.D., p-in-c  
Sun 9

**CHAPEL OF TRINITY** 48 Henry St.  
Rev. Edward E. Chandler, p-in-c  
Sun HC 8, 10; Daily HC 8, ex Fri & Sat 7:45

**ST. PAUL'S CHAPEL** Rev. Robert C. Hunsicker, v  
Broadway & Fulton St.  
Sun Music Broadcast CBS 9, HC 10; Daily MP  
7:45, HC 8, 12 ex Sat, EP 3; C Fri & Sat 2 & by  
appt

**CHAPEL OF THE INTERSESSION**  
Rev. Joseph S. Minnis, D.D., v  
Broadway & 155th St.  
Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily 7  
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &  
by appt

**ST. LUKE'S CHAPEL** Rev. Paul C. Weed, Jr., v  
487 Hudson St.  
Sun HC 8, 9:15 & 11; Daily HC 7 & 8, C Sat  
5-6, 8-9 & by appt

**ST. AUGUSTINE'S CHAPEL** Rev. C. Kilmer Myers, v  
292 Henry St. (at Scammel)  
Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri  
HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

### BROOKLYN, L. I., N. Y.

**ST. JOHN'S ("The Church of the Generals")**  
99th St. & Ft. Hamilton Pkwy.  
Rev. Theodore H. Winkert, r  
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

### BUFFALO, N. Y.

**ST. PAUL'S CATHEDRAL** Shelton Square  
Very Rev. Philip F. McNairy, D.D., dean; Canon  
Leslie D. Hallett; Canon Mitchell Haddad  
Sun 8, 9:30, 11; HC Daily 12:05; Also Tues 7:30;  
Healing Service 12 Noon Wed

**ST. ANDREW'S** Rev. Thomas R. Gibson, r  
3105 Main at Highgate  
Sun Masses 8, 9:30, 11, Ev & B Last Sun 5; Daily  
7; Thurs 10; C Sat 7:30-8:30

### SCHENECTADY, N. Y.

**ST. GEORGE'S** 30 N. Ferry St.  
Rev. Darwin Kirby, r; Rev. George F. French  
Sun 8, 9, 11, H Eu, (9 Family Eu & Com Break-  
fast), 9 Sch of Religion and Nursery, 11 Nursery;  
Daily Eu 7 ex Mon & Thurs 10; HD 7 & 10; Daily:  
MP 8:45, EP 5:30; C Sat 8-9 by appt

### CINCINNATI, OHIO

**ST. MICHAEL AND ALL ANGELS** 3626 Reading Rd.  
Rev. Francis Campbell Gray, r  
Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7  
ex Mon 10; C Sat 7-8

### COLUMBUS, OHIO

**TRINITY** Broad & Third Streets  
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,  
B.D., ass't  
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening  
Weekday, Special services as announced.

### OKLAHOMA CITY, OKLA.

**ST. PAUL'S CATHEDRAL** Very Rev. John S. Willey,  
127 N. W. 7  
Sun 8:30, 10:50, 11; Thurs 10

### PHILADELPHIA, PA.

**ST. MARK'S**, Locust St. between 16th and 17th Sts.  
Rev. Emmet P. Folger, r; Rev. Paul C. Kintzing, Jr.  
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,  
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Mon, Wed  
& Fri 7, Thurs, Sat & HD 9:30, Ang & P 12, EP  
5:30, C Sat 12 to 1 & 4 to 5

### PITTSBURGH, PA.

**ST. MARY'S MEMORIAL** 362 Mc Kae Pl, Oakland  
Sun Mass with ser 9:30; Int & B Fri 8; C Fri 7  
& by appt

### NEWPORT, R. I.

**TRINITY**, Founded in 1698  
Rev. James R. MacColl, III, r; Rev. Peter Chaso, c  
Sun HC 8, Family Service 9:15, MP 11; HC Tues,  
Fri & HD 7:15, Wed & HD 11

### SAN ANTONIO, TEXAS

**ST. PAUL'S MEMORIAL** Rev. H. Paul Osborne, r  
Grayson & Willow St.  
Sun 8, 9:15 & 11; Wed & HD 10

### MADISON, WIS.

**ST. ANDREW'S** 1833 Regent St.  
Rev. Edward Potter Sabin, r  
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed  
9:30 HC; C Sat 7:30-8

### PARIS, FRANCE

**HOLY TRINITY PRO-CATHEDRAL**  
23 Ave. George V  
Very Rev. Sturgis Lee Riddle, dean  
Sun 8:30, 11 Student Center, Blvd. Raspail

**KEY**—Light face type denotes AM, black face PM; addr. address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.